UNITARIAN WORD & WORK

DECEMBER 1910

The Monthly Bulletin of the American Unitarian Association, The National Alliance of Unitarian Women, The Unitarian Sunday School Society, and The Young People's Religious Union

Publication Department
AMERICAN UNITARIAN ASSOCIATION
25 Beacon Street, Boston, Massachusetts
50 CENTS PER YEAR 7 CENTS PER COPY

THE UNITARIAN NATIONAL SOCIETIES

REPRESENTED IN THIS ISSUE OF WORD AND WORK

All of these societies have their headquarters in the building of the American Unitarian Association, 25 Beacon Street, Boston, Mass. The names of the principal officers of each society will be found on the first pages of the sections devoted to their respective organizations. The work and purpose of these societies may be stated in brief as follows:

THE AMERICAN UNITARIAN ASSOCIATION

The Association was founded in 1825, its object being "to diffuse the knowledge and promote the interests of pure Christianity." In furtherance of this purpose the Association publishes books, reports, and tracts; supports missionaries; establishes and maintains churches, and aids in supporting ministers; assists students in preparing for the ministry; and helps fellow-citizens of foreign birth and speech in entering upon their American life. It administers endowments for the benefit of schools and churches of the Unitarian order; for the relief of poor and worthy ministers and the widows of ministers; for providing public lectures in centers of population; for the benefit of schools for colored people in the South; and for many other beneficent purposes.

THE NATIONAL ALLIANCE OF UNITARIAN WOMEN

The National Alliance was organized in 1890, and has for its aims primarily to quicken the religious life of the Unitarian churches, and to bring the women of the denomination into closer acquaintance, co-operation and fellowship; to promote local organizations of women for missionary and denominational work; to bring them into helpful association; to collect and disseminate information regarding all matters of interest to the denomination, such as needs of local societies, facilities for meeting these needs, work to be done, the collection and distribution of money, and in general to devise ways and means for the most efficient usefulness of the women of the Unitarian fellowship.

THE UNITARIAN SUNDAY SCHOOL SOCIETY

The Society was founded in 1827, and exists for the purpose of co-operating with the churches and Sunday schools and the homes of the Unitarian denomination in promoting the religious and moral education of the rising generation. It seeks to increase the number, size and efficiency of the Sunday schools; to publish manuals for use in the Sunday school and the home; to keep abreast with the progress and application of psychology and pedagogy to religious education; and to disseminate knowledge of the principles and methods involved.

THE YOUNG PEOPLE'S RELIGIOUS UNION

The Union was organized in 1896, and its purposes are to foster the religious life; to bring the young people of the Unitarian churches into closer relations with one another; and to spread rational views of religion and to put into practice such principles of life and duty as tend to uplift mankind. The cardinal principles of the Union are truth, worship and service. It maintains a field secretary to promote the organization of the young people and to extend the fellowship of the Union.

UNITARIAN WORD AND WORK

is regularly issued by the Publication Department of the American Unitarian Association on the first day of each month from October to June inclusive. Subscriptions can begin with any issue. The subscription price is 50 cents per year. The price of single copies is 7 cents. Address the Publication Department, American Unitarian Association, 25 Beacon Street, Boston, Massachusetts.

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Vol. 14 DECEMBER, 1910 No. 3

EDITORIAL

IT is sometimes asked why and how it is that Unitarians, who do not accept the orthodox ideas of Christ, can celebrate Christmas. The fact is that there are no people in Christendom who have so good a right to celebrate Christmas as the Unitarians. It is vastly more inspiring to believe in the divinity of all human nature than to believe that deity has been incarnated in a single human spirit, or in an exclusive group of particular prophets or saints. One of the best definitions of Unitarianism is "the affirmation of God in human nature." Unitarians believe that every human soul has some vital connection with the source of enlightenment and power. They believe in a God who has given all men of his own spirit, who makes his temples in the hearts of men. That is the plain teaching of the New Testament. The religion of Jesus Christ is not a system of doctrines, or a spasm of emotion. It is a continuous fellowship of life. It deals with the immediate and personal relations of the human spirit with the infinite spirit that is manifested in the Universe.

THE Christmas message is, then, the message of the universal incarnation. That is a real glad tidings. It is a message that sets free men's reasons and consciences, for to use them is to employ the gifts of God. It ennobles our work, for whatever we do, we may do it in the spirit that links the meanest work to the divine. It insures us of sympathy and progress. It gives the power that comes from the sense of communion with God and commission from God. If history and experience do not deceive us, there is no dynamic for the conduct of life so powerful as that sense of confederation with God. That means attaching our lives to noble and permanent causes and ideals; striving for justice and honor; for freedom to think and be; for brotherhood and unity. That means being taken out of our selfish aims and petty purposes, out of the accidents of time and place, and consciously allying ourselves with the eternal.

THE year 1911 will bring to us a great anniversary. It is the tercentenary of the completion of the King James Version of the Bible. There are few events in history more potent in the development of the English speaking people. We need but to remember how many of the possessions we most cherish we owe to that supreme educational force—the English Bible. It has profoundly affected our language, our literature, and all

our social, political, moral and spiritual life. The extension of the English language to all the corners of the earth has, moreover, given to the English Bible an immeasurable influence upon the habits of thought and life, the hopes and ideals, of innumerable races and people.

The exact date of the publication of the King James Version is unrecorded. We only know that it came into the hands of the people in the year 1611. In order that the celebrations of the anniversary may have something more than local significance, the American Bible Society has recommended that Sunday, April 23, 1911, be observed in the churches, by our schools and colleges, and all our educational and religious institutions. We heartily endorse that recommendation, and urge the ministers and churches of our fellowship not only to observe that day, but also to prepare for it beforehand, during the course of the winter, by using the associations of this anniversary to revive acquaintance with the English Bible, to diffuse information about it, and to trace its potent influence in the history of three centuries.

It is good to have an anniversary which we can observe in common with our fellow-Christians of more orthodox traditions. No fellowship has a better right to celebrate the influence of the Bible than that which has discovered its new uses and which avails itself of the new interpretations and the real power of present inspiration.

IF Unitarians have been obliged to go apart and maintain institutions of their own, it has been because others would not fellowship them, not because they did not themselves desire the largest brotherhood. They are not sectarian in speech or purpose. They have not been divisers or schismatics, but they have been earnest to promote certain principles, such as the right of free inquiry in matters of religion, the authority of reason and conscience over dogmatic assertion, and the placing of character above orthodoxy of opinion as a test of religious vitality. Unitarianism is to be studied not as an organized form of faith, but as an intellectual and spiritual movement. It is the effort to simplify and spiritualize theology, to reaffirm the teaching of Jesus, and to emphasize the saying that "by their fruits ye shall know them." It seeks to interpret religious facts and experiences according to the best scientific knowledge, to square them with the rule of right and the dictates of reason. It makes religion an every-day affair. It practices a rational theism, a spiritual idealism, a reasonable service, an enthusiasm for humanity. Unitarianism is an appeal from outward authority in matters of faith to inward witnesses. It seeks to put men in right relations with each other and to the power that is implanted in human nature, but which transcends human knowledge. It finds in human hearts, in the imperatives of conscience, in the sentiments of awe, reverence and love, the witnesses of a divine origin and an open way to an immortal fellowship.

A SPEAKER of very orthodox affiliations recently spoke of the Unitarians as "the salt of the earth." It is pleasant to have this testimony borne to the worth of the character of the Unitarians, but it may lead, inside of our own fellowship, to the inquiry if we are really living up to the distinction. If the Unitarians are going to be as the salt to cleanse and purify the thought and conduct of our generation, they can-

not be merely fastidious lookers-on. They cannot hold themselves above aggressive activities. The salt has got to be rubbed in. It is comfortable to cherish a lazy reliance upon the general progressive tendencies of the time. It is not difficult to believe that "things are coming our way," and that, therefore, we need not bestir ourselves. It is easy to rely upon the general enlightening effect of our message and principles. We need, however, to remember that Jesus did not say that his message or his gospel was the sufficient salt of the earth. He said, "*Ye* are." The truth must be embodied in men. Our Evangel is not worth much as an abstract thought. It must be declared in the enthusiasm and purposes of individuals. If we fail to use our opportunities of helpful speech and act, shall we not be as salt without savor, fit only to be cast out and trodden under foot?

ARE not Unitarians too much given to the diagnosing of denominational diseases? One who listens to the discussions at some of our gatherings is more and more impressed with the fact that the diseases exist not so much in our churches as in the speakers themselves. The world without is very apt to take the color of the world within. One is also impressed with the not insignificant fact that most of the men who are so persistent in feeling the denominational pulse are men who are not doing with their might for the common cause what their own hands might find to do. The people who are foremost with complaints and forebodings are usually not the hard workers in our cause. It is the bystanders who are counting the losses or prophesying disaster and criticising the generalship of those who are fighting at the front. The active workers in our cause are not down-hearted. Their armor may be broken, but they are full of pluck and ardor. They have a healthy joy in a difficult task. They have enlisted for the war, and not even the loquacious criticisms of the men of their own regiment, who have grown faint-hearted and dropped into the rear, can chill their resolution.

IF any man has entered the Unitarian ministry or taken up work in or for a Unitarian church with the expectation of being transported to the skies on a flowery bed of ease, the sooner he is undeceived the better for him and for the cause he misrepresents. The work of conducting a free church is still a unique and hazardous experiment. Ours is still "a daring faith." Every Unitarian minister and church inevitably and constantly faces the risk of failure and defeat. We should cease to be true to ourselves and to our mission if success were assured. We are worthy to succeed only so long as we are not afraid to fail. We have made no terms with fortune; and we have no place in the conduct of a perilous enterprise unless we are ready to take unflinchingly all the obvious risks, and stand by our flag with equal courage, whether the omens be propitious or adverse. We are still the pioneers of the Christian army. We hold the post of honorable danger; and we must be prepared for loneliness, opposition, misrepresentation, for these are the inevitable accompaniments of the work we have undertaken to do. But we have no reason to expect or tolerate any disloyalty in our own ranks. He who takes truth, liberty, and spiritual Christianity for his masters must ac-

cept the terms of that service without undue complaint. When men who have enlisted in the battle for truth and liberty, knowing how great the risks and how various, spend their time in debating about their own little careers, when they agitate for immediate, external, superficial success, when they begin to compare the meagre harvests of spiritual truth with the fat prosperity of materialism, when they set themselves to counting losses and recounting misadventures, there can be no doubt that they are in serious peril of unfitting themselves for the high calling to which they have devoted themselves.

ALL the National Societies of the Unitarian fellowship depend for their usefulness upon the generous helpfulness of the Unitarian churches and their individual members. There are but five months more in the financial year of the societies, and there must be a liberal outpouring if our obligations are to be met or our activities extended. Nothing is more delusive than for a church to think or say that it cannot afford to support the national work because it has all it can do to support itself. Nothing is more self-deceptive than for a minister to report that as his own salary is behindhand he cannot ask his people for a contribution to the missionary cause. The most familiar principle established in the experience of missionary work is the value of the reflex action upon the contributing churches. Quite aside from the merits of the work accomplished by the missionary agents is the fact of the stimulating and beneficent influence upon those who support and arm these agents. If a church is apathetic or indifferent to its own present or future welfare, the one thing that will save it is an interest in some work outside of itself. If a minister wants to upbuild the loyalty of his people to their own church, so that their support of it will be more generous and so that they will not permit his salary to get into arrears, the best course to follow is to make a house-to-house campaign for the missionary contribution. The safety and prosperity of a church or a minister are to be found not in hoarding, not in indulging fears of famine and starvation, not in selfish forebodings, but in sharing with the less fortunate, in distributing to the necessities of others, in attaching the local to the national cause, getting the largest outlook, linking the church to a work that is bigger than its own. No one has ever heard of a church that was itself impoverished because of its missionary giving. No one has ever heard of a fellowship of churches that has itself grown weaker because it has sent out its representatives to help others. On the other hand, we all know of churches and of denominations that have been immensely stimulated and enriched because of their self-sacrificing efforts to plant new centres of influence and to propagate their own principles. No church or fellowship of churches has nobler issues to advance than our own. None is more in need of the courage and enthusiasm that comes from generous self-forgetting effort in a common cause. There is no verse in our Hymn Book that is truer to fact or which needs to be more deeply taken to heart by Unitarian people than that which reads:

"For we must share if we would keep
The blessing from above.
Ceasing to give, we cease to have,
That is the law of love."

American Unitarian Association

Headquarters: 25 Beacon Street, Boston

Rev. Samuel A. Eliot, D.D., *President* — Francis H. Lincoln, *Treasurer*
Rev. Lewis G. Wilson, *Secretary* — C. L. Stebbins, *Publication Agent*
F. Stanley Howe, *Assistant Secretary*

Ministerial Personals

Rev. C. E. Snyder has resigned at Franklin, Pa., to accept a call to Pittsburg (North Side Church). Rev. George S. Anderson has resigned at Gloucester, Mass., to accept a call to All Souls' Church, Roxbury, Mass. Rev. A. I. Inness, formerly of Salem, Ohio, has accepted a call to Winthrop, Mass. Rev. C. A. Place has taken charge of the work of the First Parish in Sterling, Mass. Rev. E. G. Brown has accepted a call to Pueblo, Col. Rev. W. T. Hutchins, formerly of Santa Rosa, Cal., has accepted a call to Millbury, Mass. Rev. Thomas Robjent, formerly of the Universalist fellowship, has reunited with the Unitarians and taken charge of the work at Washington Heights, N.Y. Rev. T. H. Marshall, whose admission to fellowship was mentioned last month, was installed on November 27 as minister of the new society in Dayton, Ohio. Mr. Peter Molyneaux, of last year's class at Meadville, was ordained and installed at Wheeling, W. Va., on November 20th. Rev. R. H. Cheever was installed at Stoneham on November 11th. Rev. Alfred Free, late of Morgantown, W. Va., has accepted a call to Winchendon, Mass. Rev. K. E. Evans has resigned at Chicopee, Mass., to accept a call to the Spring Garden Church in Philadelphia.

Church Notes

The new churches in Eureka and Fresno, Cal., have been occupied and dedicated, the former on Oct. 21st and the latter on Nov. 6th. The new church at Woodland, Cal., will be dedicated on Dec. 11th. The contract has been let for the construction of the new church at Duluth, Minn. The building will be of native stone for the first story and the tower, and of beam and stucco work for the second story. It will not cover the entire lot, but there will be room for a parsonage to be built later. The corner-stone of the new church in West Somerville, Mass., was laid on Oct. 30th. This is a small, well-designed building, which will be a real addition to the community and provide all the needed accommodations for the Society. The beautiful new church at Lynn, Mass., will be dedicated this month. This is one of the handsomest and most convenient churches of our fellowship, and it has been enriched by many memorials of the founders of the church and of other leaders of the Society in past years. Another exceedingly attractive and convenient new church is that at Chestnut Hill, Mass., which is expected to be ready for the dedication service about Christmas. The new church in Indianapolis, Ind., is nearing completion. This is also to be a handsome building, and one that will impress the city with the stability and progress of this vigorous young Society. The new church at San Diego, Cal., is being rapidly constructed. It is of a unique design, well fitted to the southern California climate and containing many unusual features. The Society deserves great credit for its courage and taste in the construction of this interesting building. The so-

cieties in Cambridgeport and Marblehead, which have recently lost their church buildings by fire, are both planning to rebuild. The Cambridgeport Society will probably sell its present property and rebuild half a mile farther to the west. The Society in Marblehead is likely to rebuild upon its present central lot.

A unique event occurred in Hopedale, Mass., when the installation and dedication of a chime of bells was observed on Saturday, Sunday and Monday, the 12th, 13th and 14th of November. The entire town and all who lived within sound of the bells, together with many visitors from elsewhere, participated in the celebration. As long ago as June, 1904, the first step was taken towards the accumulation of sufficient funds to furnish the chime of eleven bells, and the persistent and patient efforts of various members of the church, under the leadership of Miss Anna Bancroft, finally resulted in the installation of the bells. On Saturday evening an expert from the Meneely Company, of Watervliet, N. Y., gave a concert, which included many of the grand old hymns. The bells proved to be perfectly satisfactory, and every one who heard them was deeply pleased with their tones and the volume of sound. On Sunday morning, afternoon and evening other demonstrations were made, and on Monday evening popular airs were played to the thousands within hearing. On Sunday morning the church was crowded, and the order of service had been arranged especially for the purpose by the pastor, Rev. Fred R. Lewis, Rev. Lewis G. Wilson, a former pastor, preaching the sermon.

An attractive booklet announces the celebration of the twenty-fifth anniversary of the First Unitarian Church of Sioux City, Iowa, which began on Sunday, Nov. 6, and extended through the following day. All the organizations of the church contributed appropriate features to the program, and the anniversary supper on Monday evening, with music and speeches, furnished a brilliant climax. This is one of our most prosperous churches in the Middle West, and under the able ministry of the Rev. Manley B. Townsend we believe its past record will be continued.

The session of the North Pacific Conference, which was held at Bellingham, Wash., Nov. 16-17, is a good indication of the progress being made in the Pacific Northwest. The distances are very great, but in spite of that fact we notice a good attendance of delegates and the names of six ministers on the program. President Harry H. Ells, of Bellingham, gave the address of welcome. Dr. Eliot of Portland, Ore.; Dr. J. Edward Wright of Montpelier, Vt.; Messrs. Fuller of Spokane, Sargeant of Eugene, Weil of Bellingham, MacDonald of Hood River, and Duerr of Everett took part in the discussions. The Alliance furnished a symposium, Mrs. Fred A. Weil presiding, and the Conference concluded with a banquet, where speeches were made and a delightful social season was enjoyed by all.

New Americans

Rev. Amandus Norman, our representative among the Norwegians in the Northwest, reports upon his visits to Hudson, Wis.; Minneapolis, Underwood, Fergus Falls and Revere, Minn. The Society in Hudson has a valuable church property, which is kept in perfect repair, and the people hold lay

services when they are unable to obtain a minister. At Underwood some of the best families have recently moved away, but lay services are maintained in the chapel under the charge of Mr. Otto Nilsby. Mr. Norman reports that at the time of his visit the little church was filled both morning and afternoon. A large class gathers for religious instruction in connection with the lay services, and the Women's Society shows signs of growth. Mr. Norman has arranged some suitable orders of lay services, with songs and readings for the use of the scattered Norwegian Societies. At Hanska, where Mr. Norman makes his home, there has been marked progress. The Women's Society, which has some fifty active members, has raised money for the repair and improvement of the church, and is now assisting in paying for the new Liberal Union building or Parish House in Hanska village. The services at the church are kept up throughout the year, and at the confirmation services lately fully three hundred people attended. It is significant to note that the members of Mr. Norman's confirmation class are not drawn wholly from the locality, some of them come from a long distance for the course of training and the services. The class has met at the church on Tuesdays and Fridays all summer and is well grounded in the principles of liberal faith. The Liberal Union building at Hanska is now nearly completed. There are lacking facilities for light, heat and seats, and the people are slowly gathering the funds for these necessary furnishings. "The Look-Up League" of young people holds regular Sunday meetings in the new building which are well attended. This Society has for some years been raising a fund to purchase a piano for the new building, and it has already secured the instrument and placed it in a main room, "where," Mr. Norman writes, "there is to be found no other furniture or fixtures of any kind, except the planks on which we sit." The Norwegians are a musical people, and a piano is one of the first essentials of their church equipment.

Our Swedish representative, Mr. Holmgren, carries on circuit work in Isanti County, Minn. He speaks and conducts Sunday schools on alternate Sundays at Dalbo and Springvale, with good congregations. He also preaches at North Cambridge, Carmody, Wyanette, Maple Ridge, Stanch Field, and other places in the county. The Society at Dalbo is at work building its new church, and expects to have it in serviceable condition this month. At Springvale Mr. Holmgren has heretofore preached in the schoolhouse, but the use of the building has now been refused by the orthodox school trustees. A little chapel, which has gone out of business since Mr. Holmgren began his sermons, will now be purchased for his use.

Extremely interesting reports reach headquarters from Rev. Risto Lappala, who has charge of our Finnish work, and is now visiting the Finnish colonies in northern Minnesota and Michigan. He has delivered a large number of lectures and sermons before assemblies of Finns, numbering from fifty to several hundred. In Duluth, where Mr. Lappala makes his headquarters, there are twenty-five hundred Finns, and Mr. Lappala writes concerning them: "The people are so radically minded that nobody has ever succeeded there, and I doubt if orthodox ministers will ever suc-

ceed among them. I am going to continue my series of lectures in Duluth, but I left for two or three weeks' lecture trip in Michigan." He further writes: "I have been advised not to be too optimistic as to the future, but to be prepared for disappointments and discouragements. That is a good counsel, but to be sanely optimistic is necessary in any effective work. As yet, I don't see any reason to be pessimistic, and I think it never pays to be pessimistic. I have the Infinite Care above me, the sympathy of the American Unitarian Association, and the interest of my countrymen. Why despair?"

Journeys

The journeyings of the executive officers and other official representatives of the Associations during the last month indicate how national is the scope of the Association's endeavors.

The preaching and speaking appointments of the President for November were at Concord, N. H.; Springfield, Concord, Winchester and Stoneham, Mass., at the Church of the Disciples, and at the Thanksgiving service at Arlington Street Church in Boston.

The Secretary of the American Unitarian Association has recently returned from a visit to the Rocky Mountain district, where he met the Boards of Trustees of the various churches assisted by the Association and discussed ways and means for the future. Special mention should be made of Boise, where the Rev. Harold L. Pickett has just settled. At this point, owing to the difficulty of securing a minister, the society was quite discouraged, but Mr. Pickett, after a few weeks of zealous and industrious labor, has inspired the society with new life and brought together those who had begun to lose their interest. The prospect is now quite as propitious as it has been at any time in the past. A banquet was given to Mr. Pickett and Mr. Wilson at one of the hotels, which sixty gentlemen and ladies attended. Speeches were made and mutual congratulations show that the Boise church looks forward to a period of substantial growth. At Butte, Mr. Wilson arranged for lay services, and called upon many of the members, while at Helena a pleasant evening was spent with the members of the Unitarian church of that city. At Great Falls the possible preparation for a new church building was thoroughly discussed with the trustees. Owing to a death in his family, the Secretary was compelled to omit several appointments and hasten back to New England.

The Field Secretary for New England, Rev. William Channing Brown, has just returned from a visit to the churches in Eastern Maine,—Bangor, Houlton, Presque Isle, Ft. Fairfield, Calais and Eastport. He has also spoken with Mr. Leavitt at Rockland and Littleton, and preached at Harvard and Dighton, Mass.

Rev. E. M. Wilbur, Field Secretary on the Pacific coast, will spend the next six weeks visiting the churches in Oregon and Washington. Our work there is healthy and progressive, but there are always administrative problems to solve, weak places to strengthen, strong churches to inspire to the service of the weaker, and isolated workers to encourage. Mr. Wilbur is the trusted friend and councillor of the churches, and the results of his sound judgment, tactful sympathy and self-forgetting zeal more and more appear throughout his big department.

Rev. Charles W. Wendte, Secretary of the Department of Foreign Relations, has just returned from a brief journey in the West. On Sunday, Nov. 13th, he preached in the morning for the Holland Unitarian Church in Grand Rapids, bearing the greetings of our fellowship to our fellow-workers in that brave and isolated Society, —the only representative of Dutch Unitarianism in this country. In the evening he spoke to a great congregation in the Baptist church at Grand Rapids. The minister, Rev. Dr. Wishart, was a delegate to the Berlin Congress last summer. Proceeding to Chicago, Mr. Wendte had part in the Theodore Parker anniversaries, Nov. 14th to 18th. His own address fell on the evening of Nov. 16th. These anniversaries were very largely attended and produced a deep impression.

Rev. Henry Wilder Foote, Secretary of the Department of Education, spent the month in the South. His itinerary was printed in the last issue of WORD AND WORK. His Sundays were given to our churches in Richmond, Charleston, and Chattanooga, and he has on the week-days visited and spoken at a number of Southern schools in which members of our fellowship in different parts of the country are interested. These schools included the Manassas Industrial School at Manassas, Va.; the schools at Shelter Neck and Swansboro, N. C., which were started by the National Alliance; the Penn School at St. Helena Island, S. C., of which Mr. Foote is a trustee; the Port Royal Agricultural School near Beaufort, S. C.; the Camp Hill School, the Snow Hill Industrial Institute, the Tuskegee Institute, and the Calhoun Colored School, all in Alabama. Of these, the schools in North Carolina and the Camp Hill School are for whites; the others are for negroes. Mr. Foote's reports upon his observations have been unusually interesting and stimulating.

Rev. Charles F. Dole, a lecturer on the Billings Foundation, has just returned from his journey in the Middle West. He has been able to keep all the appointments indicated in his crowded itinerary published in WORD AND WORK last month. He has not yet been able to make his report, but word has come to headquarters from the places which he has visited indicating the large success which has attended his mission.

The churches in eastern Massachusetts have been enlivened by a visit from Rev. Bradford Leavitt of the First Church in San Francisco. For the four Sundays in November he has occupied the pulpit at Arlington Street Church in Boston, and his wee-day nights have been given to lectures and addresses as a Billings lecturer. His appointments have been for addresses at the Men's Club of the Church in Rockland, Mass.; at the Branch Alliance of the Arlington Street Church; lectures before the Societies at West Bridgewater, Littleton, Brockton and Randolph; addresses to the Alliances at Sherborn and Scituate; to the parish meetings at Green Harbor, Dedham, Meeting House Hill; to the Alliance and the Men's Club at Newport, R. I.; to the Societies of the Westminster Church, Providence, R. I.; Norfolk Street, Dorchester, and South Natick. He has also spoken to the Boston Association of Ministers and at various other gatherings. His visit has been a delight to all who have met him and has enlightened many people in the Massachusetts churches about the condition of our

work on the Pacific coast and upon the need of supporting the Association in its judicious and effective endeavors to plant new centres of influence in California and the adjacent States.

Mrs. Clara B. Beatley has been very active during the past month in New England. Her speaking appointments have been at Montpelier, Vt.; Providence, R. I.; Arlington, Wayland, Barnstable, Ware, Melrose, Middleboro and Plymouth, Mass. She presents to our congregations and Sunday schools the needs and approved methods of religious education, counsels with Sunday school superintendents and teachers, holds parents' meetings, and in every way brings to the parish which she visits the results of her own rich experiences at the Church of the Disciples in Boston, and the contagion of her own enthusiasm. The Association is glad to co-operate with the Sunday School Society in this productive and inspiring work.

Rev. A. L. Hudson makes good report of the beginning of his journey. He began at Richmond, Va., holding a number of preaching services there and at Highland Springs, reorganizing the Sunday school, meeting the Alliance and other parish organizations, and lifting the courage of the people and aiding in the organization of their work. Mr. Hudson then proceeded to Wheeling, W. Va., to take part there in the service of installation for Mr. Peter Molyneaux on Nov. 20th, spoke in Marietta, Ohio, and took part in the installation service of Rev. T. H. Marshall at Dayton, Ohio, on Nov. 27th. His next appointments are at Evansville and Boonville, Ind.; Mattoon, Ill., and then for two or three weeks at Memphis, Tenn. From Memphis he is to proceed to the Southwest and spend some time in Texas.

Rev. Austin S. Garver, lecturer on the Billings Foundation, starts this month for a journey in the South. He begins at Richmond and Highland Springs on Sunday, Dec. 4th, and will then proceed to visit all our churches in the southern department, as well as a number of places where our cause has now no active representative. In this work he will have the hearty co-operation of the ministers of the Southern churches, who have planned to take the missionary work in the field on the Sundays when Mr. Garver can occupy the home pulpits. Mr. Garver's journey will cover three or four months.

Rev. J. Edward Wright, D. D., who has been spending several weeks in Winnipeg and Calgary, to take the place of Rev. Frank Wright Pratt, the Field Secretary for the Canadian Northwest, sends very interesting reports of his experience in that enterprising new world. Besides the regular services, which have been held in one of the smaller theatres, popular Sunday afternoon services have been conducted at which four hundred people generally gathered. At these services Dr. Wright has delivered lectures touching some interpretations of religion familiar to liberals, and other speakers in the vicinity have instructed as well as pleased the large number who have drifted in from the street. After having filled his appointment at Calgary, Dr. Wright went to Seattle, to attend the wedding of a lady whose parents he married more than thirty years ago. On the way thither he preached at Vancouver and Victoria, and took part in the North Pacific Conference at Bellingham, Wash. Mr. Pratt has spent a month in British Columbia, and his report upon his work is eagerly awaited.

Department of Social and Public Service

The Secretary of the Department has co-operated with the Unitarian churches in Sanford, Me., and Middleboro, Mass., in arranging two social service conferences. In Sanford the meetings began on Saturday evening, Oct. 29th, and continued through the next day. The subjects discussed were town improvement and boys' and girls' clubs. Rev. E. J. Prescott preached an appropriate sermon on Sunday morning. Mr. Clifford E. Batcheller, Superintendent of the Boys' Club of Portland, and Miss Barrows of South End House, Boston, told of the need of club work for young people, and explained the details of organization. Rev. J. A. Puffer gave an extremely interesting address on "Boy Leadership," in which he made an entirely new approach to the boy problem, drawing his conclusions from a three years' study of one hundred individual boys .

At the Middleboro Conference three general topics were considered: Industrial education, by Deputy Commissioner of Education Charles E. Prosser, and Miss Marshall, founder of the Boston Trade School for Girls; sex hygiene, by Dr. Evangeline Young of Boston and Miss Brannick, Director of the Social Service Department of the Massachusetts Eye and Ear Infirmary; and the housing question, by Mr. Forbes and Mr. William D. Austin of the Boston Board of Appeals. Dr. Young and Miss Brannick both emphasized the danger of sending boys and girls out into the world entirely ignorant of the sex function. Rev. Mr. MacIlwain preached a striking sermon on "What the Church Owes to the Community," in the course of which he pointed out that with property free from taxation, the churches of Middleboro at least owe to the town an equivalent of the tax exemption in forms of useful social service. The attendance at both conferences were excellent; considerable interest was shown in the subjects discussed, and it is hoped that much good will result.

Mr. Forbes has lectured on bad housing before the men's clubs of Fairhaven, Braintree and Salem, Mass., illustrating its different phases by the stereopticon. The improvement of living conditions is a work which, it seems, should appeal strongly to our people. It is in the highest degree constructive, and will do more to head off social evils than almost any other form of effort. There are probably two hundred towns and cities in Massachusetts alone where something ought to be done in the way of the reform or the prevention of abuses. Now that the matter is being agitated by the Boston-1915 Housing Committee and the Massachusetts Civic League, there is all the more reason for taking it up throughout the Commonwealth. Mr. Forbes will be glad to present the subject to Men's Clubs or any other organizations which may be interested.

National Alliance of Unitarian and Other Liberal Christian Women

Headquarters: Room 10, 25 Beacon Street, Boston, Mass.

Miss Emma C. Low, *President*
153 State St., Brooklyn, N. Y.

Mrs. Lucia Clapp Noyes, *Treasurer*
11 St. John St., Jamaica Plain, Mass.

Mrs. Emily A. Fifield, *Rec. Sec.*,
4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, *Cor. Sec.*,
19 East 44th St., New York

Miss Florence Everett, *Clerk.* Office hours 9.30 A.M. to 4 P.M.

Most encouraging is the intelligence coming from all sections of the value and importance of the Alliance. Increasing activity and zeal, a greater interest in all church life and work, a more general and generous missionary spirit, and a growing desire to help distant and struggling societies are evidences on every side. Every branch, however small, seems to feel the encouragement and stimulation that comes from belonging to an organization of workers and from taking a part in the missionary work of the denomination. The Associate Alliance has added much to the general interest, bringing branches of the different churches into closer and more friendly relations with each other and frequently helping to solve the perplexities and meet the needs which too often burden the Alliance woman. The growth of the Alliance keeping pace with the increase in the number of Unitarian churches is a true satisfaction and the best sort of encouragement to those to whom the management of the organization is left.

We have travelled with the year, from month to month, and have come to December and winter, the season that calls forth the best Alliance work. The Thanksgiving that is past and the joyful Christmas to come finds us with grateful hearts ready to respond to every call for service and alive to every fresh opportunity opening for the Alliance. So, in the spirit of Tiny Tim, we say, "God bless us, every one!"

At the monthly meeting of the Executive Board held on Nov. 11th, there were twenty-two present, including the Vice-President of the Western States and Directors from Canada and Colorado, not often able to attend. Miss Low being absent, the meeting was conducted by the New England Vice-President, Mrs. Atherton.

The routine business being condensed, there was ample time for a discussion concerning conditions in the West, taking advantage of the presence of Mrs. Delano, who came fresh from attendance at the State Conferences of Michigan, Illinois and Iowa. At each Conference the Alliance branches were represented, and our Vice-President cordially received. Her report was generally encouraging, especially for branches in Michigan and Illinois, while in Iowa the situation was not so bright. The most discouraging fact for the Alliance in every section is the number of churches without ministers, and no matter how loyal the women may be, it is hard to continue active and helpful and courageous with a pastorless church to maintain. Geneseo, Ill., hopes to form an Associate Alliance, with nearby branches, which will invigorate the whole region.

Mrs. Loud gave an account of the recent Alliance meeting at the Middle States Conference, held at Germantown, Philadelphia. The attendance was large and the meeting very good. Mrs. Sargent, the recently elected

Vice-President of the section, was introduced and presided at the meeting. Mrs. R. H. Davis rehearsed the interesting events of her visit to the Pacific coast, and Mrs. St. John told the story of the Francis David Celebration in Hungary. The members present must have received much information most agreeably given.

The board accepted with much regret the resignation of Miss Griffith, lately Vice-President for the Pacific coast. Miss Griffith resigns on account of ill-health.

The name of Miss M. E. Daniell, Franklin, N. H., has been placed In Memoriam, and Miss Abby M. Storer, Boston, Mass., has been made a Life Member.

Post Office Mission and Cheerful Letter Exchange reported meetings of committees and work planned. A library is being collected for Baldwinsville, Massachusetts.

From the Study Class Committee came the announcement that the paper by Mrs. Gilson, "Alliance Loyalty, How and Why," would soon be ready for lending.

The Committee on College Girls is much pleased with the interest and cooperation already secured. At Pembroke, Brown University, the Unitarian girls have taken a pew in the First Church, Providence. At Northampton the girls are planning to have a visit from a prominent Unitarian preacher once a month, and letters from Vassar are encouraging.

The Committee on Appeals called attention to Eureka, Cal., where the new church was dedicated on Oct. 16th with a simple but beautiful service.

Two projects were presented to the Alliance board, and although not recommended for any specific sum in the list of appeals, received the endorsement of the board. One was from the Lend-a-Hand Society, asking for assistance in paying off the mortgage on the West Roxbury Meeting House. The letter says: "As the Meeting House belongs to the A. U. A., it cannot be considered by the Alliance as outside of denominational work. Dr. Hale was much interested in its preservation."

The second is for the proposed memorial statue of Edward Everett Hale, to be erected in Boston. Subscriptions, large or small, are solicited from everybody, and it is hoped that the movement will be National in its scope, as "Dr. Hale was National in his service and usefulness."

The Southern Committee reported: "From all parts of the Southern circuits are the usual reports of appointments kept regularly by the minister and of the varied demands on their time and service. In the Georgia-Florida circuit Mr. McHale tells of more interest and larger attendance at the services as he becomes better known to the people. Books sent from Alliance headquarters in Boston have been placed upon shelves in the leading drug store in Greensboro, Fla., and form the nucleus of a library which is being well patronized already.

"The chief events in the North Carolina circuits during the past month have been the opening of the schools at Dix House and at Swansboro, and a visit from Rev. Henry Wilder Foote, while on his way through the Southern States in the interests of Education. He visited the school at Dix House and spoke to the people in the churches at Shelter Neck and at Swansboro and Maysville, on "The Advantages of Education." In each place the 'people heard him gladly,' and his visit brought encouragement and help to all."

The paper known as Forty Questions (on Unitarian Organizations) has been so generally used and has proved so useful to branches that a second series has been prepared, to be known as Forty Questions No. 2 (on Unitarian Beliefs). As soon as typewritten copies can be made, branches may obtain them at headquarters.

The Manual this year is quite attractive and unusually free from the mistakes which come from such a variety of handwriting, but two errors need correction. On page 138, the figure 7 accidentally dropped out, leaving the Lincoln branch with only 5 members! The important figure being restored enables Nebraska to have a Director and Lincoln to show 75 members.

On page 41, the Arlington Street branch presents an unusual condition. This branch has no local fee, all the 184 members being members of the National Alliance. The conscientious Secretary answered the question on the blank, that 93 members paid the national fee of one dollar, but did not say that the others paid much more, some two, three, and even five dollars. As the Arlington Street branch sets a high standard for us all, it is hoped this correction will be noted.

Branches studying the history of Unitarianism will find the following cutting from a newspaper of interest: "It was not until 1813 that the penal laws against Unitarianism were finally repealed in Great Britain—at just about the time that Henry Ware, known to be a decided Liberal, was appointed professor of divinity at Harvard College, and the great Channing was making the Federal Street Church in Boston the leader of that movement which within a year swept in one hundred and fifty Congregational churches in New England, taking his Baltimore sermon for the Unitarian 'Declaration of Independence.'"

An interesting letter from Miss Field, Director for Ohio, who represented the Alliance at the International Congress, speaks of the unique meeting at the Dutch Church in Austin Friars, London. This was the chapel of the Augustinian Monastery founded in 1253. When Henry VIII. dissolved the monasteries in 1536 the chapel lapsed into disuse. Edward VI. granted the use of it to "Germans and Other Strangers," including Flemish weavers, who had come to London for work, and Protestant refugees from the Netherlands, who desired freedom of worship in accordance with conscience. During the five years of Mary's reign they were all obliged to leave the city, but Queen Elizabeth restored the church at her own expense and conferred a charter upon the people. Thus the Dutch Reformed Church still stands at Austin Friars.

Miss Field writes: "This church invited the Unitarians of the London district to hold a general meeting on Oct. 16th. It is a great church, down in the city near the Bank. It was a queer sensation to go there and find our way through those narrow streets, Threadneedle and Lombard streets, with the great buildings of the Bank and Royal Exchange towering over us, all speaking of great worldly things, but in the silence and calm of a London Sunday. The pulse had ceased to beat, and the crowds of men and women flocking to the centre had other thoughts than money getting. All the Unitarian churches had suspended their evening services and the members were gathered here. The great church was full to its gray old walls.

Aloft on the organ bench was Mr. John Harrison, a business man, once President of the British and Foreign Unitarian Association, and a fine organist. The services were conducted by Unitarians, the London District churches leading. Mr. Lloyd Thomas of Nottingham gave the sermon, taking for his text, "Ye have not chosen me, but I have chosen you, etc.," bringing out the permanence of the Church foundation in a spiritual sense, and the responsibilities and obligations of the individual. The sermon fitted the place, for we were within walls that had stood throughout great changes in environment since the thirteenth century. The congregation was interesting, the Dutch people in the centre, visitors all around, and the Boys of the Brigade and Scouts in their uniforms and bearing banners. An English audience is always quiet and orderly. I cannot do justice to the occasion, but it was memorable."

The International Committee, with representatives from each country, referred to in the October WORD AND WORK, was formed at Kolozsvar, Hungary, and not in London as stated.

The First Parish Branch, Dorchester, Boston, prepared a pleasant surprise at the November meeting for the birthday of its oldest member, Mrs. Elizabeth Foster, now in her eighty-eighth year. The gift was a birthday cake of generous proportions, prettily decorated, and was presented at the tea following the meeting. Mrs. Foster, who was christened in the old church, was present as a child at the farewell of Dr. Thaddeus Mason Harris, and at the installation of every minister since that time, and has always kept up her active interest in church and Alliance work.

The branch at All Souls', Winnipeg, will be grateful for articles for a sale to be held near Christmas, to help in the purchase of a church lot. The Girls' Club especially desires contributions for a handkerchief booth, from which they hope to raise one hundred dollars. Send to Miss Renee Vrooman, 147 Ferby Street.

It is impossible to fill our pages with changes of officers, but the name of the secretary is important, therefore those are noted. At Framingham, Mass., the secretary is Mrs. G. C. Scott. At Barnstable, Mass., the secretary is Mrs. Marcus H. Howes. At Brewster, Mass., the secretary is Mrs. Lily M. Tubman. At Canton, Mass., the secretary is Mrs. H. H. Clayton, Canton Corner. The address of Mrs. Pope, secretary of the branch at Brighton, Mass., is 54 Auburn St., Brookline, Mass. The address of Mrs. Fagan, President of the branch at Waverley, Mass., is Beaver Street. Waltham, Mass., omitted in the Manual. The Springfield, Mass., branch wishes all requests for fairs to be addressed to Miss Clara Hoar, Crescent Hill, Springfield.

The branch at Arlington Street Church, Boston, has changed the time of its meetings from the third to the *second* Wednesday of the month. Wise secretaries will note all these changes and correct the Manual thereby.

The appeals stand as follows:

Woodland, Cal.	$350.00
Eureka, Cal.	282.00
Meadville students	148.00
Morgantown, W. Va.	475.00
Pacific School students	146.00
Green Harbor, Mass.	350.00

Unitarian Sunday School Society

Headquarters: 25 Beacon Street, Boston; 175 Dearborn Street, Chicago

Rev. William I. Lawrance, *President* Richard C. Humphreys, *Treasurer*
Louisa P. Parker, *Clerk* John H. Edwards, *Chairman of Finance Committee*

The twentieth century is said to belong to youth. It is the age of welfare, and it promises to young people conditions of high attainment. In this consideration of youth, teachers and parents are intimately associated, and progress is certain when both respond intelligently and sympathetically to the high call. When Phillips Brooks was asked in what age other than his own he would choose to live, he declared in favor of the first twenty-five years of the twentieth century. He foresaw a mighty outpouring of the spirit, an unbounded opportunity for advancement, a joy of fulfillment which attracted his vision and invited his power.

This promised coming of the spirit may have shown itself in the present emphasis placed on the religious education of the young. In our own household of faith the quickening has appeared in the spread of Sunday School Unions, in the consideration of the claims of young people upon conference programmes, in the publication of the Beacon Series of Graded Lessons by the Unitarian Sunday School Society, in the demand for trained teachers and for parish assistants, previsioned by the American Unitarian Association in the founding of the Tuckerman School. These and many other manifestations of interest and enthusiasm show the facing of our denomination to meet the call of the young people for the realization of life's highest values.

If we turn to our public schools for example, we shall see that the opening of this century has been marked in a remarkable way by securing the greater co-operation of parents. In Boston alone, twenty-two Parents' Associations have been formed, which meet regularly in the school halls, and which unite in a central organization called "The Boston Home and School Association." This is only the beginning of what is to be.

The same kind of activity is in evidence in other cities and towns. It is not unusual to find in our school buildings an audience of five hundred parents assembled in the interest of their children's welfare. In such a gathering we have that perfect balance of "intention, action and reception" so difficult to realize, and so essential to successful achievement.

In the public school, the teacher begins, perhaps, on Monday to send the message to the parents; she continues the invitation on Tuesday, naming some particular feature of the programme; on Wednesday she adds to the attraction; Thursday sees the children carefully writing the invitation which announces all the interesting details; Friday brings a reminder of Thursday's invitation, and on the promised evening these interested guardians of youth arrive in large numbers to receive inspiration, enlightenment and entertainment, to partake of social joys and in return to give largely of their own valuable experience. The noble interest and vigorous act of the teachers receive their appropriate reception, but let us observe that this happy result had been wisely anticipated in the plan.

The religious teacher may well inquire, "Does it speak well for the interest of the parents that such pressure

must be brought to bear to bring them into association for the welfare of their children?" The first call given must be strong and clear. It must be understood that the parent is really needed, that this is no make-believe occasion which fails to teach the realities, that the children are truly eager for their parents to respond. The heavy and steady demands upon the parent explain the hesitation before any untried plan which calls for the expenditure of time and energy. When the experiment proves its worth, the parents willingly assume its burdens and gladly accept its easy yoke.

In our Sunday schools the assembling of parents is much more difficult. It is impossible to secure the accumulated interest of repeated invitation, and discouragement often comes in the very beginning. Such disheartenment should give way to achievement. Has it been decided that the manifested interest of parents is at the very foundation of a successful Sunday school? If there is serious doubt, let us not proceed, for a timid call is disastrous. But once clearly shown that the parents are needed for co-operation in every part of the school life, that they are, indeed, "the assembly of the first-born," and cannot be spared in the plan, let us put into motion the necessary amount of intelligence that the plan merits. Let us call upon the parents to reveal themselves and to organize a Home and School Conference, with specific ends in view, —to call meetings for whose wise conduct they are themselves responsible.

The first meeting being difficult, may be inaugurated by a supper. Such a gathering about a common table suggests the family life and binds the company together in comradely relationship. The singing of home songs may introduce the programme.

During the evening several parents may tell what the school accomplishes for the home, and what more it ought to do. The teachers tell how the home helps the school, and how its larger and wiser co-operation is needed. The evening is cheered by song and story, and a high desire is kindled to make the Sunday school the best in the land, to make of the church a larger home, a reaching out into a wider family circle, where friendships and close relationships are not lost, but hidden in the larger joy of the celestial visitant.

A second meeting of this Home and School Conference might be of a different nature. The initiative of parents will suggest books to discuss, pictures to enjoy, and will even plan a formal entertainment with the aim to secure special resources for the school. Printing is always needed, a special instructor of music is desirable, and there is the ever present call for books and other equipment. Mutual acquaintance will grow and the difficulty of securing a meeting of parents will diminish as these assemblies multiply. Excellent attendance, promptness, the preparation of brief lessons, a renewed interest in social service may be expected in the school as a result of a meeting of the parents. The home learns to place the church as the foremost interest.

Perhaps the best that comes to the Sunday school from the organization of the parents is the help given by the courageous to the timid. Among the company are sure to be leaders, firm as the eternal hills in their ideas of church attendance. Such parents place the Sunday school in the foreground in the claims upon their children. The demands of day school and of social obligations are not permitted to intrude upon the precious province of specific religious education. The chil-

dren of these parents do not approach their church services on Sunday morning wearied by the late hours of Saturday evening, or troubled by the thought of lessons unprepared for the morrow. They come to the church with open minds and receptive hearts, ready to appreciate the word of truth, to feel and appropriate the life-giving spirit of worship, and renewed in mind, to go forth to render acts of service.

Parents who do not abdicate their authority but who lead their children in these matters of high concern, are strong to confirm the feeble intentions of others. They are themselves in the church to welcome their children as they come from the Sunday school, if the school meets in the morning; or they visit the school and join in the opening exercises, if the school session follows the service of the church. There is no finer influence than that which proceeds from this common worship of parents and children.

"What shall I do?" exclaims a parent in perplexity. "I wish my children to attend Sunday school, but they dislike to go. It is one wearisome urging and unhappiness." "Visit the school at once," replies some vigorous parent. "Discern the occasion of dislike. The well-ordered school should attract the scholars. You may find a discouraged superintendent, classes may be without teachers, conditions prevailing that would not be tolerated in a well-ordered day school. Do not condemn the Sunday school, but seek to improve it, and make it a place of joy to all the children. Arouse other parents to help. A conference with the church committee may show that the church needs awakening. By all means look to it well that the school is fit, but, thus assured, send the children forth in the spirit of helpfulness, securing their good will, and insist upon regular attendance."

It has been objected that children who have been trained to strict church attendance weary of it, and throw off their bonds gladly when, in later years, they come to their own free choice. Such cases are exceptional. Willing loyalty is the more frequent experience of those who have been early trained to the church-going habit,—followed by gratitude to the wise parents and teachers who have led the way.

Young people who have formed this valuable habit are safeguarded when they leave the family church to establish a home or a business in a new locality. Naturally they turn to the church or Sunday school, bringing a letter of introduction to the minister. They are held to high ideals, they become associated with the people and identified with the work of the church and with the best interests of the community. All this good would not come without the early training of their parents, for young people who are not familiar with church services do not immediately seek a church home upon entering a career in a new town or city. Their associations are quite uncertain. Happy are the parents who have secured for their children the interests which abide.

The parents of young children are quick to respond to a call for co-operation. A school that is disheartened in securing a general assembly may begin anew by inviting the parents of the little ones. This interest being once enlisted is sure to continue, and to attract the allegiance of the coming parents. A church loses much that does not secure this early parental loyalty. With the advent of childhood comes to the parents spiritual awakening. Difficult conditions too often

hinder church attendance at a time when parents are the most receptive to religious impressions. A Sunday school that would minister to such needs and at the same time secure devoted loyalty may arrange for the younger children to be taught during the church service, the parents enjoying at that hour the privilege of worship. If the children are permitted to appear at the closing of the service for the final hymn, and to wait for the benediction, they become at home in the church and will continue to feel its welcome.

"The time draws near the birth of Christ," the time when the leadership of the child and the sacredness of parenthood are exalted. We read once more the Christmas story and are bore aloft on the wings of parental joy and thanksgiving. "Thou, child, shalt be called the prophet of the Highest," and the father's exulting song is realized in the youth and manhood of John!

"Behold from henceforth all generations shall call me blessed,"—and the song of Mary is repeated by successive generations as the wondering world rejoices in the ever advancing Christ, and returns the grand amen.

So may parenthood forever break forth into joy and be sanctified in advent of welcome childhood,—eternally hoping, not in vain, that the Christ may be born anew in that little child of to-day, and his name be called "wonderful."

Parents who have grown into the interest of the school will not urge that the children need no Christmas celebration, but will wish to join with the young people in this highest festival. They will aid the teachers in plans for the occasion, helping the children in their choice of gifts for the invited guests. They will join in the singing of the carols about the Christmas tree, and never do the Christmas songs seem more significant than when sung by old and young, by the parents and teachers and boys and girls of every age, by stranger guests who have felt life's heavy burdens and who see only at that hour the Christmas glory!

The parents will be the first to say, "This is wonderful," the feeling of holy reverence is in this Christmas scene, and gladly would they join the youthful procession in its hour of evening carolling, and unite in its jubilant song, "Glory to God in the Highest, and on earth peace, good will to men."

To parents whose interest has been thus invited and enlisted, there is an ever widening opportunity of usefulness. They will join the school in many a good work. Their spirit has been quickened, their hearts have been fully persuaded. In this great work of religious education they see the glory of God's coming and they would join that noble company of men and women here and now which, in her later hours, Mrs. Howe saw in radiant vision, that "vast host which none could number, working unitedly, equally, with superhuman energy, for the weal of the human race."

Glad Christmas bells of 1910 ring in the good time coming, the time when "the whole host is out at once to the despair of night."

Young People's Religious Union of the Unitarian Church

Headquarters; Room 11, 25 Beacon Street, Boston

Rev. Henry H. Saunderson, *President*

Miss Grace R. Torr, *Secretary* Mr. O. Arthur McMurdie, *Treasurer*

Board of Directors

Monthly Meeting, Nov. 1, 1910

The fourth regular meeting of the Board of Directors of the Young People's Religious Union for 1910-1911 was held in Room 11, 25 Beacon St., Boston, Mass., on Tuesday afternoon, Nov. 1, 1910, at 2.30.

President Saunderson presided, and there were present: Miss Burrage, Miss Cline, Mr. Lyon, Mr. McMurdie, Mr. Nash, Mr. Peterson, Mr. Schumacher, Miss Simmons, Mr. Wilson, and the Secretary.

The Secretary's minutes of the last meeting were read and approved.

The Secretary read a letter from Rev. John Haynes Holmes regarding co-operation with the work of the Fellowship for Social Justice in the matter of speakers, and it was voted that we accept the offer of the Fellowship for Social Justice.

Mrs. Mary G. White, having moved to Philadelphia, Pa., tendered her resignation as director from the State of New York. Her resignation was accepted, and Miss Christina McLennan of Syracuse was elected director to fill the unexpired term of Mrs. White.

Plans were made for some important matters, notably for our representation at the interdenominational mass meeting of young people's societies in Tremont Temple, Boston; for providing funds needed by the Life Membership Committee for the extension of that work; for further support of the work of the Field Secretary, Mr. Foote.

Grace R. Torr, *Secretary.*

Notes from the Field

Brockton, Mass.—Unity Guild, connected with Unity Church, Brockton, has entirely reorganized this fall and is now holding monthly meetings on evenings other than Sunday.

First Parish, Cambridge, Mass.—The Junior Committee of Twelve of the First Parish, Cambridge, recently gave a reception to all the young people in the parish, as well as to the Unitarian students attending Harvard and Radcliffe. This is an annual feature with the Junior Committee, serving as a welcome to all newcomers, besides promoting sociability. Brief speeches were made, followed by refreshments, games and a general good time.

Lawrence, Mass.—"I invited a few boys to the church parlor and we had a good time visiting. I asked them to meet me every Tuesday evening. They did this, and the time was spent profitably; something worth while was kept before them. At another meeting an organization was effected. The young ladies were next invited. At the last meeting, after a social hour, arrangements were made to conduct a 'Post Office' for a little profit at the sale which the ladies of the Alliance will hold soon. We have in mind as an ultimate end the creation of a Young People's Religious Union."

Newton, Mass.—Channing Clan, connected with Channing Church, Newton, has assumed the responsibility of a parish paper, called the *Channing Messenger*. This is to be one of the Clan's contributions to the general welfare of the church. In this

monthly bulletin will be found considerable knowledge regarding the various organizations of the church and their activities, and it is hoped through this organ to create added interest and to stimulate greatly all lines of the church's work.

Wollaston, Mass.—On Oct. 30 the Wollaston Union held a "neighborhood meeting," when the unions of nearby places were especially invited as guests. Rev. D. Roy Freeman of Braintree addressed the company on "Seven Steps to Success." A similar meeting was held in Quincy on Nov. 20, when Rev. Palfrey Perkins spoke on "The Modern Novel." In January and February plays are to be exchanged by Wollaston and one of the neighboring societies.

Allegheny, Pa.—"We have called our society the Clayton Progress Society, in honor of our former pastor, Rev. Thomas Clayton, now of Fresno, Cal., who did so much for us; and in fact, is responsible for our being in our church home to-day. To be progressive in every way is our especial aim. We have a constitution and by-laws. We were organized March 29, 1910. In all we have held nine regular business meetings, several socials, two entertainments, together netting something around $50. We have fifteen active members and three honorary ones. Our dues are five cents a meeting. We meet generally every two weeks, but occasionally this is not practicable. The object of our society is, according to our constitution, 'to cultivate general sociability, literary and musical interest, and to devise ways and means of providing funds for promoting the welfare of said organization and aforesaid church,' and incidentally to make a social home for young people who are strangers in the city. We think we can be of real use and be benefited by it, that we can do good, learn something, and have pleasure all at the same time; and we mean to live up to our society's name for 'progress' as far as possible."

Wilkes Barre, Pa.—"It is with great delight that I hereby take occasion to inform you that I have succeeded in organizing a society which shall be called and known as 'The Theodore Parker Literary Society, Universalist-Unitarian.' We started out with only twelve members, but many more will join us the next meeting night. We have decided to affiliate with the Young People's Christian Union of the Universalist denomination for the reason that we hold our meetings in the Universalist church, and most of our members are members of this church, and we shall also affiliate with the Young People's Religious Union of the Unitarian denomination, because we have a good many Unitarians in our midst. We named this society after Theodore Parker, whose views of theology most or all of our members cherish and hold. In our society we admit all denominations, and it is our aim to spread liberal religious views into the minds of all. Our topic for the last meeting was, 'Do You Believe the World Is Growing Better?' At our next meeting we shall consider 'The Life of Theodore Parker.'"

Boise, Idaho.—"The young people of the First Unitarian Church of Boise, Idaho, have organized a Young People's Religious Union, and would like to become members of the National Union. Fourteen active members are enrolled. The programme consists of a discourse on some fitting subject by one of the members each Sunday evening. After the discourse a discussion ensues. The few meetings that were held have been very successful and interesting."

South Worcester Federation

The South Worcester Federation held its fall meeting with the Guild of à Kempis of Hopedale, on Sunday, Nov. 6.

The afternoon session opened at 4.30, Mr. Harry Newman of Hopedale, the president, in the chair.

Mr. Arthur Durgin of Hopedale welcomed the Federation, and an invitation for the January meeting was extended by the Young People's Religious Union of the South Unitarian Memorial Church of Worcester.

The speaker of the afternoon was Mr. Edwin L. Clarke of Worcester, who gave an address on "The Call of the Hour," telling of the duties of the young people both to the church and to the town or city as citizens. The problems of the day were well presented to our minds.

The following societies were represented and responded with these numbers to the roll call: West Upton, 25; Westboro, 7; Worcester, 5; Mendon, 2, and Hopedale, 16, with ten visitors from Milford.

The evening session opened at 7.30, with Rev. H. F. Fister, of the Milford Universalist Church, speaking on "Spiritual Reaping."

The meeting closed at 8 o'clock.

MAY A. LELAND, *Secretary.*

North Worcester Federation

The autumn meeting of the North Worcester Federation of Young People's Religious Unions was held with the Young People's Religious Union of Berlin, Mass., Sunday afternoon and evening, Nov. 13, 1910.

The meeting was opened at 4.30 o'clock. The address of welcome was made by Rev. F. R. Gale, and Rev. Abbot Peterson responded.

The first address of the afternoon was given by Rev. George Jones of Harvard. His subject was "The Value of Religion," as a support to life and providing power.

Mr. Jonathan Swift of Clinton gave a very interesting and instructive address. He brought before us some of the reasons why the young people should be connected with the church. He believes that all at some time in their lives fly to religion, some in distress and trouble, and others for spiritual uplift and inspiration. People should be brought under the influence of the church when young, because by the time they are two score years their characters are so formed that they are less easily changed. They should show loyalty to their church by attending the meetings, by being ready to help, and always standing by the minister.

The roll call showed the following present: Fitchburg, 2; Leominster, 3; Lancaster, 8; Hudson, 2; Bolton, 10; Harvard, 13; Clinton, 25, and Berlin, 40, making a total of 103 delegates.

A committee was appointed to consider a plan for the exchange of speakers among the unions of the Federation.

After supper the evening session was held, with a sermon by Rev. Palfrey Perkins of Brighton.

The whole meeting of the Federation was successful. There was a good attendance and much enthusiasm.

RUCA E. CARTER, *Secretary.*

South Middlesex Federation

The annual business meeting of the South Middlesex Federation was held at the Unitarian Church in West Newton, Sunday, Oct. 9. Rev. Lyman V. Rutledge of Billerica led the devotional services, opening the conference at 4.30, and giving the keynote for the

introduction of the general topic of the afternoon session, "The Gift of Self," by a short discourse based on three texts: Socrates' "Know Thyself," Shakespeare's "To thine own self be true," and the instruction of Jesus, "Do to others as thou wouldst that they should do unto you," saying that in the proper application of these three precepts lay the clue to righteous living.

The president, Rev. Harry Lutz, then called the conference to order, and the reports of the Secretary and Treasurer were duly read and accepted. Miss Dadmun of Winchester, chairman of the Nominating Committee, then reported the nomination of the existing officers as candidates for the ensuing year. This report was accepted and the officers re-elected by acclamation.

A committee was appointed to name delegates to the Boston Federation meeting in Brighton, Nov. 27,—Miss Melvin, Miss Dadmun and Miss Pratt.

The roll call showed 109 delegates present. In various ways it was developed from their reports that the guilds are doing good work in their own localities, one holding services at the City Hospital, another holding a fair yearly for charity, another publishing a newspaper for the purpose of keeping the parish closely allied in its various activities, and still another doing missionary work among the Italians and Armenian residents in its jurisdiction.

Mr. Kimball, for the Boston Federation, spoke briefly on the work of his organization.

The report of the committee appointed in May to study the Friendly Service work of the Boston Federation was then presented by its chairman, Miss Melvin. This report being duly accepted, it was voted:

First. That there shall be a Director from each union on the Executive Committee.

Second. That there shall be more than two meetings a year.

It was also voted that a committee be appointed to report at the May meeting what other Federations are doing and what we can do in a philanthropic way. It was further voted that this committee, the committee that had just reported on Friendly Service, and the Executive Committee should hold a joint meeting to formulate a policy for the May Conference.

Miss Lillian Brickett Poor then addressed the Conference on "Our Problem." She advised the young people to find things to do, saying that they would be a force for good and a living, breathing organization only so long as they "did things." Her discourse contained many helpful suggestions.

Rev. A. D. K. Shurtleff then spoke on "Making Ourselves Felt."

At the evening session, Rev. Julian C. Jaynes conducted an impressive devotional service, and Rev. H. Sumner Mitchell, of Keene, N. H., preached a sermon on "The Need of a Deeper Faith."

JOSEPHINE BRUORTON, *Secretary.*

Unitarian Temperance Society

Rev. Joseph H. Crooker, *President*
Roslindale, Boston, Mass.
(To whom all communications should be sent)

Richard C. Humphreys, *Vice President* Rev. A. D. K. Shurtleff, *Secretary*
Charles H. Stearns, *Treasurer*, Brookline, Mass.

What We Wish Our Friends Would Do

I. That all Unitarian ministers would preach a sermon before Jan. 1, 1911, on some phase of the great Temperance Problem. The president will gladly make suggestions or recommend literature, if his assistance is requested.

II. That all our churches apply at once for our *free* pamphlets for use at the church door, stating the quantity desired.

III. That Alliance Branches include the subject of Temperance in their annual program. The officers of the Society, if requested, will gladly assist in securing speakers for such meetings.

IV. That Post Office Mission workers make as large a use of our free literature as possible. Correspondence solicited.

V. That the Young People's Religious Unions arrange to devote one meeting during the year to Temperance.

VI. That the officers of local and district Conferences, in planning for their coming meetings, provide at least for one address on this important topic.

VII. That all who read this page send a postcard to Unitarian Temperance Society, 25 Beacon street, Boston, Mass., asking that one or more copies of the following tracts be sent, either to themselves (giving address) or to some friend (giving address):

No. 4—Dr. Channing's Address on Temperance.

No. 14—"What Converted Me," by Rev. Dr. C. F. Dole.

No. 19—"What Might Have Saved Jamie," by Rev. Dr. Wm. C. Gannett.

No. 25—"Witnesses for Temperance;" very popular.

Or our last tract, "Confessions of a Moderate Drinker."

We have ten thousand presents of real value, which we wish to place where they will do the most good. Please to write this postcard at once.

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